THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"No man can ask himself hopefully to be delivered from temptation unless he has honestly, and fully, and firmly decided to do the best he can to keep out of it."—RUSKIN.

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OUR INDESTRUCTIBLE, IMMORTAL IDENTITY.

I TRUST that I may be able to control my feelings and that I may say just a few words in connection with the many most pleasing and excellent things that have been said. I have felt especially and rather peculiarly touched since hearing of the sickness and death of Aunt Rachel Grant; not that the result of her sickness is anything extraordinary or unusual at her period of life, but because memories of the past are brought up, memories of relationships that have made her rather more to me than a mere sister or friend. Her life's history, altogether, may not be publicly known, and it is not my purpose to say anything especially of that, more than that the relationships and ties that have been formed here under the bond of the new and everlasting covenant are most sacred things of which the Lord Himself will take cognizance and will adjust in the great future, according to His own wisdom and principles of righteousness.

I have learned to look upon Aunt Rachel as very near to me, from the days of my childhood, and I have regarded her in the light in which she has been spoken of by my cousin, John Henry Smith, and those who have spoken of her. Hers was a life exceptionally grand and pure and lovely. She was not only lovely in her appearance, and in her earthly being, but she was lovely in her spirit, her faith, her love of God, and in her integrity to the truth that she received in her youth. In heart and soul she has been true to these things all her life.

What a glorious thing it is to know and be true to that which has been revealed in these latter times through the instrumentality of the Prophet Joseph Smith. It was revealed anciently by the Savior Himself, and He exemplified that glorious principle of which I wish to say a few words, and which has been renewed and emphasized more especially in these latter days through Joseph Smith—I refer to our identity, our indestructible, immortal identity. As in Christ we have the example, He was born of woman, He lived, He died, and He lived again in His own person and being, bearing even the marks of the wounds in His flesh, after His resurrection from the dead—so also a testimony has been given to you, in latter days through the Prophet Joseph Smith and others who have been blest with knowledge, that the same individual being still lives and will always live. Jesus is possessed of immortality and eternal life; and in evidence of His existence and His immortality, and in evidence of the great and glorious truths of the gospel which He taught, the death which He died, and the resurrection that He wrought from the dead, He has revealed Himself and borne His own record and testimony to those who have lived and still live in this day and age. What a glorious thought it is, to me at least, and it must be to all who have conceived of the truth or received it in their hearts, that those from whom we have to part here, we will meet again and see as they are. We will meet the same identical being that we associated with here in the flesh—not some other soul, some other being, or the same being in some other form, but the same identity and the same form and likeness, the same person we knew and were associated with in our mortal existence, even to the wounds in the flesh. Not that a person will always be marred by scars, wounds, deformities, defects or infirmities, for these will be removed in their course, in their proper time, according to the merciful providence of God. Deformity will be removed; defects will be eliminated, and men and women shall attain to the perfection of their spirits, to the perfection that God designed in the beginning. It is His purpose that men and women, His children, born to become heirs of God, and joint heirs with Jesus Christ, shall be made perfect, physically as well as spiritually, through obedience to the law by which He has provided the means that perfection shall come to all His children. Therefore, I look for the time when our dear Brother William C. Staines, whom we all knew so well, and with whom we were familiar for years—I was familiar with him all my life, just as I was familiar with Aunt Rachel here all my life, and do not remember the time when I did not know her—I look for the time, I say, when Brother Staines will be restored. He will not remain the crippled and deformed William C. Staines that we knew, but he will be restored to his perfect frame—every limb, every joint, every part of his physical being will be restored to its perfect frame. This is the law and the word of God to us, as it is contained in the revelations that have

come to us, through the Prophet Joseph Smith. The point in my mind which I desire to speak of particularly is this: When we shall have the privilege to meet our mother, our aunt, our sister, this noble woman whose mortal remains lie here now, but whose immortal spirit has ascended to God from whence it came, when that spirit shall return to take up this tabernacle again, she will be Aunt Rachel in her perfection. She will not always remain just as she will appear when she is restored again to life, but she will go on to perfection. Under that law of restoration that God has provided, she will regain her perfection, the perfection of her youth, the perfection of her glory and of her being, until her resurrected body shall assume the exact stature of the spirit that possessed it here in its perfection, and thus we shall see the glorified, redeemed, exalted, perfected Aunt Rachel, mother, sister, saint and daughter of the living God, her identity being unchanged, as a child may grow to manhood or womanhood and still be the same being.

I want to say to my friends, my brethren and sisters, and to the kindred, that the Lord Almighty has revealed these truths to us in these days. We not only have it in the written word, we have it in the testimony of the Spirit of God in the heart of every soul who has drunk from the fountain of truth and light, and that witness bears record of these words to us. What else would satisfy us? What else would satisfy the desire of the immortal soul? Would we be satisfied to be imperfect? Would we be satisfied to be decrepit? Would we be satisfied to remain for ever and ever in the form of infirmity incident to age? No! Would we be satisfied to see the children we bury in their infancy remain as children only, throughout the countless ages of eternity? No! Neither would the spirit that did possess the tabernacles of our children be satisfied to remain in that condition. But we know our child will not be compelled to remain a child in stature always, for it was revealed from God, the fountain of truth, through Joseph Smith the prophet, in this dispensation, that in the resurrection of the dead the child that was buried in its infancy will come up in the form of the child that it was when it was laid down, then it will begin to develop. From the day of the resurrection, the body will develop until it reaches the full measure of the stature of its spirit, whether it be male or female. If the spirit possessed the intelligence of God and the aspirations of mortal souls, it could not be satisfied with anything less than this. You will remember we are told that the spirit of Jesus Christ visited one of the ancient prophets and revealed Himself to him, and He declared His identity, that He was the same Son of God that was to come in the meridian of time. He said He would appear in the flesh just as He appeared to that prophet. He was not an infant; He was a grown, developed spirit; possessing the form of a man and the form of God, the same form as when He came and took upon Him a tabernacle and developed

it to the full stature of his spirit. These are truths that have been revealed to us. What for? To give us intelligent hope; to give us intelligent aspiration; to lead us to think, to hope, to labor and accomplish what God has aimed and does aim and design that we should accomplish, not only in this life, but in the life to come.

I rejoice exceedingly that I know and have known nearly all my life such a noble woman. I do not remember the first time that I saw Aunt Rachel, I can't recall it; it seems to me I always knew her, just as I knew my mother in my childhood and all the way through life; and I rejoice exceedingly in this testimony of the Spirit of the Lord that has come to us through revelation in the latter days. Through this testimony I am confident that I shall see Aunt Rachel by and by; and when I go—and I expect to go, perhaps, long before she shall recover this tabernacle—I expect to meet her there. I expect to meet the same individual that I knew here. I expect to be able to recognize her just as I could recognize her to-morrow, if she were living. I believe I will know just exactly whom she is and what she is, and I will remember all I knew about her; and enjoy her association in the spirit as I did in the flesh; because her identity is fixed and indestructible, just as fixed and indestructible as the identity of God the Father and Jesus Christ the Son. They cannot be any other than themselves. They cannot be changed; they are from everlasting to everlasting, eternally the same; so it will be with us. We will progress and develop and grow in wisdom and understanding, but our identity can never change. We did not spring from spawn. Our spirits were from the beginning, have existed always, and will continue forever. We did not pass through the ordeals of embodiment in the lesser animals in order to reach the perfection to which we have attained in manhood and womanhood, in the image and likeness of God. God was and is our Father, and His children were begotten in the flesh in His own image and likeness, male and female. There may have been times when they did not possess the same intelligence that they possessed at other times. There are periods in the history of the world when men have dwindled into ignorance and barbarism, and then there were other times when they have grown in intelligence, developed in understanding, enlarged in spirit and comprehension, approaching nearer to the condition and likeness of their Father and God, and then losing faith, losing the love of God, losing the light of the Spirit and returning again to semi-barbarism. Then again they have been restored, by the power and operation of the Spirit of the Lord upon their minds, until they again reached a degree of intelligence. We have reached a degree of intelligence in our dispensation. Will this same degree of intelligence, that now exists throughout the world, continue to exist? Yes if the world continue to abide in the light that has been shed abroad in the world by the Father of light, with whom there is no variableness nor shadow of

turning. But let them deny God, let them deny truth, let them depart from righteousness, let them begin again to wallow in wickedness and transgression of the laws of God, and what will be the result? They will degenerate; they will again recede possibly into absolute barbarism, unless they repent, and the power of God be again restored to them and they be again lifted up by that light which shines and is never dim, except to men who shut their hearts and eyes and ears against it and will not receive it.

I did not expect to enter into any lengthy discourse. I thank God for my relationship and acquaintance with this noble, good mother. I expect to be associated with her throughout all the ages to come, if I can be as faithful as she has been. I desire to be, and that isn't all—with the help of God, *I intend* to be faithful, as she has been faithful, that in the end I may be worthy to dwell where she will dwell, with the Prophet Joseph Smith, with her husband with whom she was associated here in the flesh, with her son and her children, from generation to generation. I expect to be associated with them in the mansions that are prepared for the righteous, where God and Christ are, where those shall be who believe in His name, who receive His work and abide in His law. Oh! that I could be instrumental in the hands of the Lord in bringing every loved soul unto Him, for there are souls that are still lacking, whom I love, and if it were possible, how I would love to be instrumental in the hands of the Lord in bringing those loved souls to a knowledge of this truth, that they might receive of its glory, benefits and blessings in this life and in the life to come. From my childhood I have always tried to be a savior on Mount Zion, a savior among men. I have that desire in my heart. I may not have been very successful in my ambition to accomplish this work, but I have desired it, and I still desire that I may be instrumental in helping to spread this truth to the earth's remotest bounds and the testimony of it to the children of men in every land. I know it is true. It appeals to my judgment, to my desires; and to the aspirations of my soul. I want my family, I want those the Lord has given to me; I want them now; I want them forever; I want to be associated with them forever. I do not want them to change their identity. I do not want them to be somebody else. This idea of theosophy, that is gaining ground even among so-called Christians, in these latter days, is a fallacy of the deepest kind. It is absolutely repugnant to the very soul of a man to think that a civilized, intelligent being might become a dog, a cow, a cat: that he might be transformed into another shape, another kind of being. It is absolutely repulsive, and so opposed to the great truth of God, that has been revealed from the beginning, that He is from the beginning always the same, that He cannot change, and that His children cannot change. They may change from worse to better; they may change from evil to good, from unrighteousness to righteousness, from humanity to im-

mortality, from death to life everlasting. They may progress in the manner in which God has progressed; they may grow and advance, but their identity can never be changed, worlds without end—remember that. God has revealed these principles, and I know they are true. They assert their truth upon the intelligent mind and soul of man. They embrace or embody that which the Lord has planted in our hearts and souls to desire, and give it unto us. They put us in the way of receiving that which we most desire and most love, that which is most necessary and essential to our happiness and exaltation. They take of the things of God and give them to us, and they prepare us for the future, for exaltation and for eternal happiness, a reward which all the souls in the world desire, if they are correct in their lives and thoughts. It is only the vicious and the truly wicked who do not desire purity; they do not love purity and truth. I do not know whether it is possible for any soul to become so debased as to lose all regard for that which is pure and chaste, good and true and godlike. I believe that there still lingers in the heart of the most vicious and wicked, at times at least, a spark of that divinity that has been planted in the souls of all the sons of God. Men may become so corrupt that they do not have more than mere glimpses of that divine inspiration that strives to lead them toward and to love good; but I do not believe there is a soul in the world that has absolutely lost all conception and admiration of that which is good and pure, when he sees it. It is hard to believe that a human being may become so depraved that he has lost all desire that he might also be good and pure, if it were possible; but many people have abandoned themselves to evil and have come to the conclusion that there is no chance for them. While there is life there is hope, and while there is repentance there is a chance for forgiveness; and if there is forgiveness, there is a chance for growth and development until we acquire the full knowledge of those principles that will exalt and save us and prepare us to enter into the presence of God the Father, who is the Father of our spirits, and who is the Father, in the flesh, of His only begotten Son, Jesus Christ, who joined divine immortality with the mortal, welded the link between God and man, and made it possible for mortal souls, on whom the sentence of death had been placed, to acquire eternal life, through obedience to His laws. Let us, therefore, seek for the truth and walk in the light as Christ is in the light, that we may have fellowship with Him, and with each other, that His blood may cleanse us from all sin.

May the Lord comfort my Brother Heber, and I know He will. Brother Heber does not feel that there is any death here. I don't think I could weep for sorrow. I could give way to tears just now, but they would not be tears of sorrow, of mourning or of grief, for this good soul. They would only express the love I have for her; they would only indicate my feeling toward her, for the noble and

pure example she set before me and all who have known her. I could weep for joy in the knowledge that I possess that she, in her spirit life and being, is and will be associated with all those who have been endeared to her by the persecutions, the experiences and the trials through which she has had to pass in this world. With them she is rejoicing to-day, as one born out of death into life everlasting. She is not dead; she lives! What greater proof do you want of that fact than to see her lifeless form? Where is she? This is her casket. This is her mortal tenement; this is but the clay that enveloped the immortal, living Aunt Rachel, the living spirit. The spirit has fled. Her spirit, the immortal part, has departed from this tabernacle; hence, this tabernacle lies here lifeless and ready to return to mother earth from whence it came, but to be restored again, every element to be recalled and re-formed in its perfect frame, when Aunt Rachel will come and take possession of it and inherit it forever, just as Christ came and took up His body that was not suffered to see corruption, and inherited it in its immortal state, never to be separated again; so it will be with her.

God bless you my brethren and sisters. May He help us to be faithful to the light of truth and walk uprightly in it is my prayer in the name of Jesus. Amen.—[Sermon by PRESIDENT JOSEPH F. SMITH at funeral service of the late Rachel Ridgeway Grant, January 29th, 1909.]

IT MATTERS MUCH.

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank from the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brothers, as plain as I can,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care:
Whether in youth I am called away,
Or live till my bones and pate are bare;
But whether I do the best I can
To soften the weight of Adversity's touch,
On the faded cheek of my fellowman,
It matters much!

It matters little where be my grave,
Or on the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me;
But whether the Angel of Death comes down,
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

From the Swedish.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 29, 1909.

THE RESTORATION OF SACRIFICES.

SOME inquiries and discussions have recently occurred concerning the statement made by the Prophet Joseph Smith as found in that portion of the Compendium called "Gems" that sacrifices would be restored in the latter days, because it is generally understood that these were superceded and entirely done away when the Savior of Mankind offered Himself as the great and complete sacrifice for the sins of the world. Following is the paragraph on this matter, to be found on page 273 of the Compendium:

"These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the temple of the Lord shall be built, and the sons of Levi are purified, be fully restored and attended to in all their powers, ramifications and blessings. This ever did and will exist when the powers of the Melchisedek Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by all the holy Prophets be brought to pass?"

This statement by the Prophet Joseph Smith is fully in accord with the prophecies of the Old Testament, as well as the prediction which he cited as to the "restitution of all things" in the latter days. It is evident from the word of the Lord to Malachi, to Zechariah, to Isaiah and other Hebrew prophets, that when the Jews are restored to their own land finally, before the coming of the Messiah at His second advent, sacrifices will be offered as in times of old. For instance: After predicting the sudden appearance of the Savior "as a refiner and purifier of silver," it is written, "And he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness"; and he goes on to say, "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." (See Mal. 3: 1-4.) The same prophet, speaking in relation to the same period and circumstances, says to the people of the latter times by word of the Lord, "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel with the statutes and judgments."

All this is corroborated by Zechariah 14: 16-21. He declares

that in the period when Judah will be gathered and the nations shall go up against Jerusalem and destruction comes upon them, that "every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." Also that punishment will be inflicted upon those who will not do so. And further that "every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts; and *all they that sacrifice* shall come and take of them and seethe therein." The feast of tabernacles there referred to was an establishment of the Lord in Israel, as may be learned from Leviticus 23: 34-41. It was a seven day's convocation unto the Lord when sacrifices, burnt offerings, etc., were offered "by fire unto the Lord." This, according to Zechariah, is to be re-established when Judah is gathered to Jerusalem in the latter days.

Isaiah makes many predictions concerning the restoration, as recorded in the closing chapters of his book and in chapter 66: 20, 21. he gives the word of the Lord thus: "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord." This is in harmony with the other scriptures we have quoted and with the statement of the Prophet Joseph Smith.

From all this it is clear that sacrifices will be restored in the times of restitution of all things which is to be accomplished in "the dispensation of the fulness of times." But objectors bring forward Scriptures which show that the sacrifices under the Mosaic law were abolished in the days of the Savior in the flesh, and were forbidden by the apostles, notably by Paul in his epistles to the churches. And further, the Book of Mormon is quoted to the same effect. In the account of the visit of the Lord Jesus Christ to the Nephites on the American continent after His resurrection, it is written that He said, "Behold, I am Jesus Christ, the Son of God. * * * By me redemption cometh and in me is the law of Moses fulfilled. I am the light and life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I shall accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit." (III. Nephi 9: 15-19.) Many other quotations to the same effect might be made from the Book of Mormon.

This, to some minds, seems to conflict with the Biblical prophecies and the explanation made by the Prophet Joseph Smith, who translated the Book of Mormon. But it should be understood

that these commandments given by the Savior to the Nephites and those through the ancient apostles to the saints on the eastern hemisphere were for people who, in both instances, had accepted Jesus Christ as the Savior of the world, who believed in His atonement, who obeyed His gospel, who received in it the remission of their sins, and who had no need to offer up those sacrifices which under the Mosaic law were typical of Christ's atonement. So, the Church of Jesus Christ in these latter days, although the Priesthood in its completeness has been restored to them, both the Melchisedek and Aaronic, do not revive the ordinances of the Mosaic code, being under the same gospel, and teachings, and commandments, and Holy Spirit as those had under the Church of the Redeemer in both hemispheres in the early Christian dispensation.

It will be different with the Jews when they are gathered back to the land of their fathers, for they will go there largely in unbelief concerning Jesus of Nazareth as the true Messiah, and not until He appears and fulfills the prediction of Zechariah and shows them the marks of the wounds inflicted upon Him by their forefathers at Calvary, will they regard Him as their Savior and hearken to His voice. There will be need for them, as the descendants of those who slew Him and shed His innocent blood, to offer up the sacrifices foretold, and that the sons of Levi may be able to offer them in righteousness and purity, they will be purged and cleansed so that their offering may be pleasant unto the Lord as in the days of old and as in former years.

When Christ was on earth He declared that not one jot or tittle of that which was spoken by the holy prophets under the inspiration of the Holy Ghost should remain unfulfilled. His word will be verified. But after the restitution of all things has taken place and Judah and Israel come back into the favor of the Lord and as a nation are cleansed from their iniquities, all people who are then in Christ will be imbued with one Spirit, having one Lord, and one faith, and one baptism, and there will be no further need of the ceremonial institutions introduced by the great Prophet Moses, which were for a temporary purpose and do not apply to those people who are in Christ Jesus. Their sacrifices are those of a broken heart and a contrite spirit and perfect and willing obedience to every word that proceedeth from the mouth of God, desiring not their own will, but the will of Him who is their Father, as well as Christ's Father, and their God as well as His God. Then there will be no more shedding of blood, either in the way of sacrifice or in the contentions of war, but all will bow the knee to King Emmanuel and acknowledge Him as the Lamb slain from the foundation of the world, as the great presiding High Priest, as the Lion of the tribe of Judah, as the King of kings and Lord of lords. To Him be glory forever. Amen.

C. W P.

WORD FROM THE NORTH COUNTRY.

(*Continued from page 459.*)

On Monday, the 12th inst., a priesthood meeting was held in Christiania, where President Berg reported the Christiania conference, and the visiting brethren addressed the elders. Many questions were asked and answered, an excellent spirit prevailing.

As noted in the write-up of last week, the men of the party made a trip to Bergen. It was an all-day trip by rail with the exception of two hours by boat on a lake and is described as leading "over the divide and past heavy snow banks, cascades, rocks, rivers and rapids, through tunnels and snow-sheds." Arrived at Bergen, Presidents Lund and Penrose inspected some premises offered for sale as a meeting house, but were not favorably impressed. A very satisfactory priesthood meeting was held on Wednesday and in the evening a fine hall was hired for public services which were well attended by saints and strangers. The visiting brethren each addressed the congregation on subjects pertaining to the gospel. The services were, indeed, impressive, lasting for two hours. Next morning the brethren took train again for Christiania where they arrived at midnight.

On Friday afternoon Presidents Penrose and Jenson, with their folks, bid President Lund and party goodbye and started on the trip to Trondhjem. It was an all-night journey, but they reached their destination safely at 7:30 next morning. Here they were met by President Anderson and eleven elders. The day was spent in visiting points of historical interest, among them the cathedral where the Norwegian kings are crowned. They had the pleasure of witnessing the marriage of three couples in this cathedral. A visit was made to the prison on Munkholmen, where the Norwegian statesman, Griffenfeld, was kept in solitary confinement for eighteen years—1680 to 1698. On Sunday following, a priesthood meeting and three public meetings were held. In the priesthood meeting instructions were given and questions asked and answered relating to missionary work and to Church doctrine. The public meetings were held in Industrial Hall, a spacious building hired for the occasion, and the attendance of strangers was very gratifying. There were a number of saints present, also, but about three-fourths of the congregation was made up of strangers. The visiting brethren addressed each of the meetings and in the afternoon Sisters Penrose and Jenson spoke to the Relief Society, bearing their testimonies to the public as well. The choir in Trondhjem sang splendidly, notwithstanding they had only practiced together a couple of times. Sister Reynolds sang, "O, ye mountains high," Sister Eva Jenson accompanying her on the organ. The elders and saints in Trondhjem were delighted, and the strangers seemed greatly interested.

The party started Monday by boat for Tromso, and perhaps Ham-

merfest. President Anderson of the Trondhjem conference will accompany them that far and will then go on to Vardo, where two elders are laboring.

President Lund and family did not go to Trondhjem. He was called to Stockholm on business connected with the interests of the Church at that place. He will be joined there on the 25th by Presidents Penrose and Jenson and party.

GOD, THE FATHER.

"THE heavens declare the glory of God and the firmament sheweth his handywork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." (Psalms 19: 1-3.)

How many readers of this passage of scripture ever stop to think of the Psalmist's statement? How many ever pause to ascertain whether or not it is true. They would not have to spend much effort in doing so; one upward glance of the eye would reveal to them the heavens and their beauty. Or if they were to take a walk in the country they would see the green fields laden with their crops; they would hear the birds singing in the trees, and see them darting to and fro as though they were glad to mingle their tiny voices in praise to their Maker.

One evening recently, I took a cycle ride into the country and as I rode I was reminded of this statement of the Psalmist. I looked into the sky and saw there the setting sun—a beautiful sight. The whole sky was illuminated with red and gold and I could see the sun gradually slipping away behind the hills. It seemed to me to be a fitting exit of that great orb which gives us light and warmth throughout the day. Then I turned my attention upon the green fields around me. They were laden with crops rapidly ripening. Away on my right were the hills covered with heather, and on my left was a forest of lovely trees. Birds were flying to and fro singing sweetly and merrily as though joy and gladness filled their hearts. While gazing upon this scene of beauty and harmony, my thoughts turned to God. I seemed to realize the idea of the Master-mind which had planned and made tangible all these things. It seemed to me that God was as a father of a family; one who loved his children dearly and who had consecrated his best efforts to the making of that which would tend to their comfort and be pleasing to the eye Of the best he could produce he gave them freely and without price. He had given all and asked nothing in return save that they should learn of his ways and keep the commandments he had given them. Then my thoughts turned to the children, to consider how they accepted these gifts of their father. Some of them seemed to treat a part of the gifts with scorn, they did not see anything in them; others, though they partook of the gifts,

denied the existence of the giver. Still others realized the goodness of the gifts, but merely guessed at the identity of the giver. They did not know him, or understand him—he was a mystery to them. A few only, both appreciated the gifts and *knew* the giver.

Let us see how this works out. We have God, the Father, who "made heaven and earth, and the sea, and the fountains of water." He caused the sun to shine, the crops to grow, the birds to sing. He sent His children into the world to enjoy these blessings and He gave them laws and commandments which they were to revere and obey. He sent them into the world to gain an experience which they could not possibly get elsewhere, and He caused the earth and the sky to be productive and beautiful that their wants might be supplied and their joy be perfect in beholding the handywork of their Father. Now, look at the world to-day and see how the children of God have accepted these good things which the Father has provided for them. The Atheists accept them and regard them as a matter of course. The so-called Christians accept them more or less gratefully, yet they do not understand the Person who gives them. They believe Him to be an incomprehensible something, a mystery: that He is everywhere present, yet nowhere to be found. A handful of people there are, however, who *know* what He is. They bear testimony of Him to the world and are persecuted for that testimony's sake by those who do not know Him. But, all the persecution in the world cannot alter that which they know to be true. These few comprise the Church of Jesus Christ of Latter-day Saints. The elders of the Church are scattered abroad in many parts of the world bearing this message to the people, that they *know* the God who is the Giver of all good gifts; that He is a personal Being who has body, parts and passions; that man is made in His image; also that God has appeared to the Prophet Joseph Smith in vision and revealed these truths unto him, and that Joseph Smith sealed his testimony of these things with his life's blood.

Since the organization of the Church of Jesus Christ of Latter-day Saints thousands have embraced these tidings of great joy, and year after year they bear record of their faith in the Lord by keeping His laws and commandments and by taking their tithes and offerings to His storehouse to show unto Him their appreciation of the good gifts He has given them.

May the day speedily come when the gospel shall be heard in all the world, and the minds of the people made clear on the essential principle of the individuality of God, the Father. "For this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3.)

ARTHUR J. GORTON.

Liverpool, England,
July 27th, 1909.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Nottingham conference has been changed from 26 to 36 Robin Hood Chase, Nottingham.

Errata.—On page 459 of last week's issue, under the head "'Mormonism' is Constructive," the second word in the second paragraph should be "organization," not "reorganization."

Successful Socials.—On July 19th a very pleasant social was given by the saints and elders of the Birmingham branch in honor of Elder James W. Phillips, who has filled a successful mission, the last eight months of which were spent as conference clerk; and Brother Albert E. White, first assistant in the branch Mutual Improvement Association, who are both departing for Zion. As tokens of love and esteem Elder Phillips was made the recipient of a beautiful gold scarf-pin, and Brother White a morocco bound Book of Mormon.

At the home of Brother and Sister William Day, Monday evening, July 26th, the sisters of the Relief Society of the Cardiff branch (Bristol conference), gave a social for the elders who attended the district meeting held on Sunday. Many of the saints and investigators were present, a most enjoyable time was spent, and the good feeling which is prevalent in all Latter-day Saint gatherings was evident. A most excellent program, consisting of recitations, hymns, solos and quartets, was rendered, and dainty refreshments served. Elder R. J. Walker (local) presided.

Successful District Meetings.—Three district meetings held in Burns' Hall, Cardiff, Sunday, July 25th, were well attended and very successful. President Lorin A. Little of the Bristol conference, and Elder J. H. Bawden, of the Welsh district, with fourteen traveling elders of the conference, were present. Principles of the gospel were treated upon by the elders at all three meetings in a most clear and convincing manner. Appropriate songs and recitations were rendered pleasingly by the younger members of the Cardiff branch, and solos and quartets were well sung by Elders J. H. Bawden, R. C. Robinson, William H. Fowler, and R. J. Walker, accompanied by Elder J. A. Beard on the violin. All who attended felt well repaid for coming out. Much good has been done by these meetings in allaying prejudice and in enlightening the people on the subject of "Mormonism." Street meetings were held on Saturday and Sunday nights. A good influence prevailed and considerable literature was distributed at both meetings. The elders are making rapid strides in spreading the message among the people in Wales, and are distributing a great deal of

literature among them. Open air meetings are being held with success.

Baptisms.—A baptismal service was held at Bucksford, Ashford, Kent (London conference), on July 25th, when one more convert was added to the true fold. Elder C. T. Burton performed the sacred rite in the river Stour. The confirmation took place at the district conference held in the Norwood Hall, Ashford, in the afternoon, where President Rushton, Elders Whitehead, Kirkham, and Professor Lund addressed those assembled. Several investigators and strangers were present.

A baptismal service was held in the Feversham Street School Baths, Bradford (Leeds conference), on Saturday afternoon, July 24th, 1909. Quite a number of strangers and investigators as well as saints were present. Elder William L. Croff spoke upon the ordinance of baptism, after which seven persons were baptized by Elders James D. Allen and William G. Clark. Those baptized were confirmed in a meeting held immediately after the baptismal service.

On the evening of July 24th, 1909, in the saints' meeting room, Belfast (Irish conference), a baptismal service was held. After a few appropriate remarks made by Elder Laron Andrus, eight souls were led into the water and received baptism at the hands of Elders Andrew L. Rogers and Albert Black.

On Wednesday evening, July 21st, a baptismal service was held in the Public Baths, Lancaster (Liverpool conference). Appropriate remarks were made by President E. H. Williams and Elder Vincent Bennion, after which four persons were led into the water by Elder Garland H. Pace.

On Tuesday evening, July 27th, 1909, a baptismal service was held in Ipswich (Norwich conference), at the home of Sister Carsey. Elder A. C. McCombs explained the object and sacredness of the ordinance of baptism. Three converts were then baptized in the river Gipping, Elder L. Vern Toolson officiating. Confirmations took place immediately after.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XX.—Doctrinal Development.

Textbook: One Hundred Years of Mormonism (Evans), pp. 305-10.

Reference: Rise and fall of Nauvoo—Roberts, pp. 163-218.

I. Temple Work.

1. Review. (a) The Kirtland temple. (b) Mission of Elijah.
2. The Nauvoo temple. (a) Time of building, place, size, cost, etc. (b) Description of.

3. Ordinances for dead. (a) Necessity for. (b) Nature of. (c) Importance of.
4. Joseph's interest in the subject at this time.

II. The Doctrine of Deity.

1. Review. (a) The first vision—facts learned. (b) Other visions on the subject of Deity.
2. Advanced views concerning the Godhead.

III. The Doctrine of Man and of Heaven.

1. Ideas commonly held.
2. Ideas advanced by the Prophet. (a) Immortality—that is, eternity—of the soul. (b) Eternal progress. (c) Resurrection of man. (d) Man's abode hereafter.

Note: It is intended that the teacher shall, in this lesson, gather together, in as clear a form as possible, all the teachings of the Prophet Joseph about these three general subjects—salvation for the dead, the doctrine of Deity, and the doctrine of man. Some of these ideas are more or less scattered over the preceding history of the Church, and are to be collected under the heading "review." It was during the Nauvoo period of the Church that these doctrines took the shape which they have since continued to bear.

The teacher should be careful, however, not to permit the discussions of the class to go beyond the point of profit—which is to say, beyond the point where God has revealed himself to man with definite information.

DIED.

Farren.—June 15th, 1909, Margaret Farren, of the Manchester branch. Deceased was born in Bispham, Lancashire, October 29, 1831. She was the oldest person in the branch, and a faithful Latter-day Saint.

Eccles.—At Blackburn, June 12th, 1909, Agnes Eccles, the beloved daughter of Brother and Sister Henry Eccles. Deceased was born June 12th, 1904.

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